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THE

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ASSAM.

LETTERS OF MR. DANFORTH.

Ascent of the Kullung—Nowgong district.

July 19. Since I last wrote you, I have taken a trip to Nowgong, in company with br. Brown. We were ten days on the river. The current was strong, and our progress necessarily slow. You can gain some idea of the difficulty of ascending these rivers, when I tell you that we came down in two days what we went up in ten.

Nowgong is a very populous and beautiful district in the dry season; but in the wet it is almost entirely inundated. The people are completely hemmed in. Water surrounds their houses, and boats come up to their very doors. Many of them are compelled to build *sangs* (an elevated bamboo floor,) to keep dry. Their condition looks truly pitiable; but being accustomed to it, they seem happy and contented.

When we went up, the rains had but just set in; consequently the river was not swollen to its height, and we were able to visit the different villages, preach, distribute books, &c. We spent the first Sabbath at a village called Jagi, on the Kullung river, about half way between Nowgong and Gowahatti. It is a very large village, and has a government school. A very few of the people are able to read. We found no one here who had any idea of the Christian religion. Br. Brown preached. Some said, "*hoi;*" that is, "all true;" some disputed; while others ridiculed. Whether any seed sown will take root, remains for future travelling missionaries to see. Raha is another interesting village, and would form of itself, especially in the dry season, a most promising field for missionary labor. But why talk of these? Br. Bronson is with you and will give you better ideas of his own field than I can.

Nowgong Orphan School.

The first Sabbath we passed at Nowgong was a very pleasant and interesting one. Five or six of the boys presented themselves for baptism. One was received, and baptized at sunrise in the Moru Kullung, br. Stoddard officiating. It was a glorious sight; the first native I had ever seen baptized. You may well imagine that my heart was filled with no ordinary transports of joy. At 11, A.M., we had worship in English. In the af-

ternoon br. Brown preached in Assamese, and in the evening the Lord's supper was administered. All felt that we had had a heavenly sitting together in Christ Jesus. One of the boys, who for a long time had been under the discipline of the church, and whom the evening before we were compelled to exclude, came forward and made a frank, full, and public confession of his sins, and asked the forgiveness of his brethren. He has since resumed the duties of a Christian, in connection with the other boys, and appears very well. We hope in due time he may be restored to the fellowship of the church.

I was very much pleased with the school, and think that br. and sr. Stoddard are well calculated to manage it. Br. Stoddard, while he has the love and esteem of the boys, seems to have excellent discipline over them. Sister S. is in the school daily, and appears admirably fitted to be a help meet for her husband in the work of instructing the minds of these heathen youth. But they are lonely, as well they may be. They both need and ought to have a helper. Who is there to preach to the perishing multitudes of Nowgong and vicinity? We stayed here about four weeks; during which time br. S. and myself visited some of the villages and tried to tell them of a risen Saviour.

Schools at Gowahatti.

In a letter about one year since I remarked, that we very much needed a building for our native girls' boarding school, and that such a building we must have. I knew not where the means were coming from, but believed that Providence would in some way provide them. Providence has already opened her liberal hand. The girls are now in a good brick building of 30 by 60 feet., the cost of which was about rs. 700, or $320. About rs. 600 have been already realized from the ladies and gentlemen of Assam. The school is now in a flourishing condition. One of the Christian girls has been recently married to Batiram, a native Christian of Sibsagor, and nine still remain under instruction. They have just disposed of some fancy work for about $6.00, which will be applied to their support. They occasionally do work for the ladies of the place, which brings in quite a little sum during the year. Our building is spacious, and we are in hopes of getting a large addition to our present number. Our boys' school is doing well. It numbers about forty, and the boys are making as good progress as could be expected.

The work of preaching—Helpers needed.

But the great work of preaching to the multitude we find to be of a more general character. We cast our bread upon the waters, and the *promise* is almost the only reason we have for expecting to find it again. We can always find hearers: sometimes attentive hearers; but it is hard to make them believe that their deathless spirits are staked upon the reception or rejection of what we say. I am desirous of spending the next cold season in travelling among the villages. But our prospects here are still dark. We were in hopes that br. Barker's trip to Maulmain would have so far restored his health as to enable him to continue his labors here for a few years longer, but in this we have been disappointed. What shall be done? All our stations are reduced to the very last extremity. We can scarcely hold whereunto we have attained, much less make any advancement without additional help. Saying nothing about the interests of this and the Nowgong stations, shall the business of the press and the work of translating the bible all hang upon the uncertain life of a single missionary? Should br. Brown be removed, must we wait until intelligence can be carried to America, and until a missionary can be appointed? until he can reach the field of labor? nay, more; until he has spent five or six years in studying the language before the work of the press can go on?

Population of Assam—Claims of Gowahatti.

In a letter dated Aug. 28, Mr. Danforth recurs to the need of reinforcement; and

specially the claims of Gowahatti, as published in the Macedonian of January. And in the same connection we have an interesting statement in regard to the population of Assam, as contained in a series of answers to questions proposed by Mr. D. to the Rev. William Robinson, inspector of the public schools in Assam, and author of a "Descriptive Account of the Country," published in 1841. We give the statement in the form in which it has reached us; merely remarking that Nowgong and Sibsagor districts have also their peculiar recommendations, setting forth, with Gowahatti, the whole valley of Assam as a field of rich promise to the faithful laborer.

1. "What is the population of Assam?"

The population of the whole valley may, I think, be estimated at 1,500,000. This of course excludes the people of the adjoining hill tribes, who keep up a free communication with the plains and often come down in large number for the purpose of traffic.

2. "What is the population of this district, (Kamroop); including that portion of Durrung lying within thirty miles of Gowahatti?"

The population of Kamroop at the lowest computation, I should think to be about 500,000; at least, I should be within bounds in estimating it at one third of the entire population of the province. Desh Durrung, or that portion of the Durrung district alluded to in the question, contains about 160,000 inhabitants. The population within the reach of a missionary residing at Gowahatti, may be fairly estimated at near seven hundred thousand.

3. "How does this district compare with Central and Upper Assam,—in the number and density of its population,—in its means for travelling—in the influence of the natives upon the whole country,—in cultivation and political importance?"

It would be necessary to enter into many minutiæ, and to have more information at command than I possess at present, to enter into these particulars. It may suffice, however, to state that the population of the six districts in Assam may be thus estimated.

	Population.
District of Kamroop,	500,000
" Gowalpara,	250,000
" Durrung,	250,000
" Nowgong,	250,000
" Lakimpur,	100,000
" Sibsagor,	150,000
Total,	1,500,000

In connection with the Sibsagor district, we have about 200,000 dependent Nagas, inhabiting the mountains which form the southern boundary of the district. The Assamese population in the plains is scattered over an area of 5,440 square miles; and during the rainy season, it is impracticable to get at the mass of the population, as they do not, generally speaking, occupy the banks of the streams.

Nowgong has an area of 3,870 square miles, of which 1,710 constitute the hilly country known as the Mikir hills, and occupied by a population amounting probably to about 30,000 souls. These speak a language distinct from the Assamese. The mass of the people here are approachable either in the rains by means of boats, or in the dry weather by land; the roads that traverse the district are generally very good.

The total area of the Durrung district may be estimated at 1,911 square miles; but the largest part of the population is to be found in that division of the district called Desh Durrung, where within thirty miles of Gowahatti we have a population of a hundred and sixty thousand souls. The means of getting to these people is chiefly by land travelling, though during the rains many large villages are approachable by boats.

Kamroop has an area of about 2,520 square miles, of which, probably not so much as 1,000 are under cultivation. The population is but little scattered, and in some parts it is very dense. Means of travelling both by land and water are better here than in any other district.

4. "Do the population of this district speak the Assamese language?"

Yes; the mass of the people speak no

other idiom than that common throughout the province. There may probably be found a few slight differences in pronunciation; but the people in Kamroop speak Assamese as much as those in Sibsagor or Lakimpur do.

5. "What is the population of Gowahatti?"

I believe the census taken last year showed a population of near 9,000, but this seems to me below the actual number of inhabitants in Gowahatti.

6. How large a portion of the people speak the Assamese language?

All the people in Gowahatti speak Assamese, except the few traders, and people employed in the government courts who come from Bengal, and of course speak Bengali; but they do not form a tenth part of the population of Gowahatti.

7. "Do you regard it as a healthy station, and what do you think of it as a mission station?"

I believe Gowahatti to be as healthy a station as any in Assam or Bengal. There are Europeans, residents here now, who for the last eight or ten years have never known a day's illness; and the hospital returns show a very small average of sick to the proportion of the inhabitants.

As a missionary station I believe Gowahatti takes the first place in Assam. It has a larger population in its immediate vicinity than any other station, Nowgong excepted. It is in a district that has double the amount of population any other district in the province has. And its local advantages are in every respect superior.

8. "How far from Gowahatti do the Cacharis live; and what do you think of the importance of establishing a mission among them, and can they be reached through the Assamese language?"

Chatgari, a frontier district, situated between Desh Durrung and the Bootan hills, and I suppose about thirty or forty miles from Gowahatti, seems to be their principal *locale;* here their numbers are said to amount to about 30,000, which is about half the Cachari population in the valley. Large numbers of them are scattered about in the Kamroop district. They present an interesting field for missionary labor. They are the most active and industrious part of the population in the valley, and are free from the trammels of Hinduism. Hindu priests, however, are doing all they can to bring them within the pale, and are making a large number of converts. They may all be reached through the Assamese language. They have a language of their own, but it is used only amongst themselves, and I never yet have met a Cachari who could not speak Assamese.

LETTER OF SRI APINTER.

The following letter of a Cachari youth has been forwarded to us by Mr. Barker. The writer, Mr. B. informs us, is "one of the native Christian boys; a lad of fifteen years, from that interesting tribe of Cachari people, so numerous on the north bank of the river in Kamroop and Durrung districts. The boys in the boarding school are mostly from that tribe."

Gowahatti, July month.

To the most excellent gentlemen and ladies who have taken refuge in Jesus Christ, unto you all I make known a thousand compliments. I, a great sinner, am greatly indebted to you all, for you sent to us the teachers of the way of life.

It is now three years when, in my village one day, I thought in my mind I would go and learn to read. I left my home and came to Gowahatti, which is two days journey. I came to the mission school, and the padri Barker sahib showed me many kinds of mercy, taught me the gospel of the Lord Jesus. I listened. I heard I was a great sinner, and that there was only one who could save from these sins. Hearing these truths daily, they took hold of my mind and I found great distress; often fell down at the feet of Jesus to pray. I thought in my mind, I must take hold of Jesus Christ and his good words. Then I found a great deal of love in my heart to Jesus. I confessed his name before all the assembly, and made known to all

my belief in the Lord Jesus Christ. One Sunday in February Mr. Barker baptized me in the Brahmaputra river. Then in my mind I found great joy. But now I find temptations. Satan gives me many evil thoughts. Yet I try to stay at the Saviour's feet; and I beseech you to pray for me, that I may never turn away from Christ and his true religion.

In our school are forty boys; thirteen of us live all the time with our dear teacher, Mr. Barker. Will you not pray to God most earnestly, that he will pour down much of his Holy Spirit, and make all the boys who live with us his own disciples. I think God will hear your prayers. I continually pray for this. Pray for me too, that I may quickly learn all that is necessary to make me able to teach this blessed religion to all my people; that I may give the true light to all my father's house. When Mr. Barker and I went to my village last year, my people said if we would come and live with them three or four months, they could hear the good words every day, and then they could understand and believe. Pray for them; pray for me.

I have been reading English for a few months; and if you will be kind and send a few books to me, I shall be happy in my mind. Your unworthy servant.

SRI APINTER.

LETTER OF MR. BARKER.

Cacharis the Karens of Assam.

Referring more at length to the interesting tribe to which the writer of the foregoing letter belongs, Mr. Barker writes:—

Aug. 25.—I have lately been strongly pressed with the conviction, that we ought to do more for the Cacharis than we have yet thought or dreamed of doing. They are our neighbors, and at our doors—speak the Assamese language—are not Hindoos—are the most industrious, athletic and robust people of Assam; and are much more deserving, in my estimation, of the name of the Karens of Assam, than the Nagas. The Karens are a tame, industrious, agricultural, and united people. So the Cacharis;—while the Nagas are a wild, warlike, and divided and scattered race. Perhaps there is no class of people split up into more clans and factions than the Nagas; and the highest honors sought and conferred by them, are conferred on those who have fallen upon and murdered their enemies of another clan, occupying another hill within perhaps the report of a musket. But not so the Cacharis. They are a quiet, agricultural people, and scarcely possess an instrument of war or the knowledge of a war song or a war dance.

These people are accessible; and even more so than the Assamese. It is most difficult to obtain an Assamese child of any description except orphans. But it is not so with the Cacharis. We have been compelled to turn a deaf ear to the call of many who had come to us to be instructed; and we can now within a short space of time, and that without difficulty, obtain all we could find the means of supporting. We could very soon bring our present number up to thirty boys, who would live in the compound and come under our entire control for two, four or six years, as we may wish to have them. We ought to have such a school in operation here immediately, raising teachers and preachers for future service. Of the many who apply for instruction we might make a selection, and retain and encourage only those who were of the right age, and promised to make apt scholars.

Letter of an inquirer.

Leaving the above subject for the present, allow me to send you the copy of a letter of an inquirer, which is as follows: "O my beloved sister Babori, this is my supplication, the night of this day; for my sake that you make very great prayers before God, that I may be made a disciple, and be received into the church. For this I have a great mind. For many days I have heard the Saviour's gospel, and have not had faith; and I fear my mind is getting hard. By the sacrifice which Jesus made, that my mind

may be made soft, pray. And that in Jesus' name I may be baptized, pray. And in the great day, when Jesus will come, that I may run to meet the Lord, and cry, My Lord has come,—yes, sister, pray much for this. But how can such a hell-deserving sinner call Jesus *my* Lord? I am a vessel of his wrath. For my dear mother, pray."

"Your sister JAPORI."

This letter was written by one of the school girls at the close of a prayer meeting. She is about twelve years of age. It was addressed to an older native Christian girl. She appears to be a Christian, a very interesting little girl, who with her mother was rescued from beggary about two years ago.

LETTER OF MR. BRONSON.

Since the preceding communications were prepared for the press, we have received a letter from Mr. Bronson in reply to inquiries bearing upon the same general subject—Assam as a missionary field;—and as the facts and views which he has presented appear pertinent and just, we are the more ready in this connection to lay such of them as are of public interest before our readers.

Nowgong as a missionary station.

It is now eight years last October since Nowgong station was established. Strong reasons existed in its favor; such as the dense population of the district, composed of the farming class, permanently located on their lands, and generally less prejudiced against Christianity than the higher classes. Many of their villages being accessible the whole year, it was thought that our missionary operations would be less interrupted, and the opposition less, than in less retired places; and therefore, for direct missionary labor, Nowgong has always been considered one of our best and most important stations. Every one that passes through the Kullung, is struck with the number and beauty of the villages that line its banks. Several other parts of the district are similar; so that my brethren on visiting me have frequently congratulated me on the interesting field opened.

Since Lower Assam has been occupied by our brethren in Gowahatti, Nowgong has become doubly important, as a connecting link between Upper and Lower Assam. If you look on the map of Assam you will observe that we now occupy the whole southern bank of the Brahmaputra, and that Nowgong connects the upper and lower fields. On the north bank of the river the mission of another society at Tezpur borders upon us, and were we to retire from Nowgong that society would, I have no doubt, occupy it at once, and so have the *whole* centre of the province from north to south, while our two remaining stations would be situated in its two extremities.

Again, the Nowgong district opens on the south into Cachar, where one half of the great Cachari population reside, in whom the whole mission is interested. It also opens through the Naga hills directly into Manipur and Burmah. According to present indications, our Assamese and Burman missions are to be connected, not through Sadiya, as formerly expected, but through Manipur and Ava. All these things combined, have made me feel that although Nowgong has not the advantage of being directly on the banks of the great river, yet, as an advantageous position to labor for the immediate conversion of the heathen, it is not a whit behind the very chiefest position in Assam, and cannot be given up. We must make it one of our most efficient stations.

Nowgong has been equal in healthiness to any other station that I know of—more so than many. Certain it is that Mrs. Bronson and myself never enjoyed better health at any other station. Had we been favored with associates to share the labors at Nowgong, my firm conviction is that Mrs. B.'s health would have allowed us to remain in Assam to this day; and the healthiness of the station ought not to be judged from such a case. There have been some deaths at Nowgong; but after thinking over the cases one by one, I find that several of them

were occasioned by wanton exposures in the sun and rain, and dews of night, while on hunting or other pleasure excursions; exposures that ought not to be risked in any part of India. Such cases do not prove Nowgong unhealthy. On the other hand, I have known persons leave the station with regret—pleased with its healthiness. You might suppose that the inundations of the rivers would render it unhealthy. They probably do to some extent; but in the region of Nowgong we have one grand preventive, the sandy soil, through which the water passes as through a filter. The whole country is generally dry within a week after the rivers fall. You will readily perceive how much more unhealthy the country would be if the soil were clayey, and the waters of the inundations had to be mostly evaporated by the sun. I might add also, that these inundations are not confined to Nowgong, but extend over most of the valley.

Mission houses.

When a station has become permanent, the mission houses should be built with reference to durability and comfort. We lived for years in a post, bamboo and thatch house, raised a few feet above the ground, with frail partitions of reeds tied together; and the same, *mudded*, composed the enclosure of our houses; without a pane of glass, and with mat doors and windows, through which we often felt the driving storms. These exposures were necessary in the infancy of the mission, but now that better homes are obtainable, I do not wish others to be subjected to such exposures. A good house once erected, provides for the lifetime of a missionary. In the end there will be a great saving of money, as well as of time and health. Compared with other houses, I thought our house in Nowgong quite good; at least it was the best I could do at the time; but the roof is low, and prevents the floor being raised more than a foot or two above high water mark.

Comparative claims of Sibsagor and Gowahatti.

On this point I would speak cautiously. Indeed my ideas of the very great importance of *both* those stations make it impossible for me to do otherwise than to plead for both. Now that Gowahatti has been occupied, it cannot be sustained with less than two efficient and judicious men. The Lord having brought so many English members into the church there, it seems necessary that preaching be sustained in both native and English departments with ability. There is also a vast field of labor in Durrung, among the Cacharis, on the north side of the river, where our brethren will need all the help you can give them.

Sibsagor, on the other hand, is a centre of vast influence, not of English but heathen influence. It is near the residence of the old kings of Assam, and this induced the most influential and best informed natives to locate there. The most powerful establishments of the priests are in this vicinity; it is the very core of heathenism in Assam. Brethren Brown and Cutter are so much employed in translations and printing, that they must have a man or two to accompany their native assistants in preaching the gospel over their vast field. It is impossible for me to speak of the claims of two such important stations comparatively. If I have any preference for Sibsagor, it is because that station has less to do with English labor, and its missionaries are less interrupted in direct efforts for the conversion of the heathen.

LETTER OF MRS. BROWN.

Arrival at Sibsagor.

July 28.—We had an uncommonly speedy passage up the river, of a little short of eleven weeks! By coming up in the rainy season we gained the advantage of propitious winds, which hastened our passage some two or three weeks. But it was rather hazardous to life and health, travelling when the river is at its height. We were, however, mercifully preserved from accident and severe illness; and after an absence of three years, I once more find myself comfortably settled at my old home on

the Sibsagor tank. We arrived on the 28th of June, and were gladly welcomed by br. Cutter and the dear native disciples; who assembled themselves together to give grateful praise and thanksgiving to God. Much of my time since has been occupied in receiving calls and visits from my old acquaintances, the women of the surrounding villages. This is one of the advantages of a missionary having his wife with him. Not a woman, my husband says, ever came near the house during my absence. But the dear children! How much we miss their joyous footsteps and the merry music of their sweet voices, to light up the dark mud walls of the old bamboo house,—more dark and desolate now than ever before! Oh for grace to lay my children daily and hourly a willing sacrifice at the feet of Jesus, and to take a firmer hold upon the promises of God.

A lesson of submission.

The few native Christians here are a great comfort and encouragement to us. Nidhi Levi, Batiram and Kolibor, with their wives, are truly ornaments to the Christian name. The latter have just been called to mourn the loss of a promising infant, which affliction they appear to bear with true Christian resignation. After the funeral I sent for the wife, she being in feeble health, to come and spend a few days with me, hoping a little good nursing might restore her. I have been delighted and surprised to witness the entire resignation she appears to exercise to the loss of her first born, for whom she manifested great fondness. She looked so mild and lamblike when she met me, that I felt I would sit at her feet and learn a lesson of submission. Her appearance and behavior altogether have been entirely different from those of the common Assamese women; who dress themselves in sackcloth, and set up a most hideous wail for several days after the death of a child.

Developments of native character.

Kolibor is a true child of nature, but appears sincerely pious. His conversion took place in mature life, so that he has not enjoyed the advantages of the early training which Nidhi and Batiram have. At the prayer meeting last evening, when he came to mention his recent bereavement, he cried aloud like a child. And this he often does when confessing his sins in prayer. In him it is so natural and unaffected that it is the brightest evidence of a broken and childlike spirit. We have been much gratified lately by his having turned his attention to farming, and he appears to be settling down to steady and industrious habits; which we hope may be an example for others of the Christians to follow.

Early habits and prejudices.

I wish I could give as good a report of all the native members here, but am pained to say that some have been walking disorderly, and are now causing us much anxiety and sorrow. It is difficult to know how much allowance to make, in the native character, for the strength of old habits and prejudices and but partially enlightened minds. The Christians in Assam with but few exceptions are all yet but mere babes, and need constant watching and instruction. Every additional member adds to our cares and labors. It is a humble but glorious work. How much we need the prayers of the Christian community, that we may be more abundantly fitted to discharge with faithfulness, our responsible duties; and that the spirit of the Lord may rest upon our feeble efforts to plant the gospel standard in this dark and remote corner of the globe.

The anticipations expressed in the letter referred to in the following paragraph, we regret to state, could not be carried into effect, the reinforcing being delayed another year.

We had the pleasure of receiving your very kind and friendly letter a few days ago, of Feb. 6th. The encouragement it contained, that before the close of this year a mission family should be on their way to join us at Sibsagor, comforted and cheered our hearts not a little; and the prospect of additional laborers, in

the present shattered state of our mission, is the kind of comfort we are in the greatest need of—three of the older missionaries being gone home, and half of the other half soon anticipating the necessity of departure for a more congenial clime.

Mrs. Brown proceeds to speak of the expected return of Mr. and Mrs. Barker, of Gowahatti, and then adds:—

Mr. Cutter ought also to go home to return with Mrs. C.; his health and constitution having been a good deal impaired by repeated severe illness, and a residence of near twenty years in an Indian climate. But it would be difficult, however great the necessity, to persuade him to leave his printing establishment, with the whole weight of this station upon our shoulders. We are therefore the more anxious for the speedy arrival of the new missionaries, that he may have an opportunity to retire, if he choose, for a season, to recruit his health and refresh his memory with the delightful and cheering scenes of his native land; after so many years of exile and faithful service.

We feel a great anxiety as to the individuals who may be sent to join us here. It is only missionaries of the most self-denying stamp, who will be contented to submit to all the deprivations to which we are subject in Upper Assam. There is nothing lovely or inviting here, but the real "grindstone of missionary work."

SIAM.

LETTER OF MR. SMITH.

Our last published communication from Mr. Smith, (p. 301, last vol.,) left him at Hongkong, about to take passage for Siam by way of Singapore. From the letter now before us, dated July 16, we learn that he arrived at Singapore in April, and after remaining four weeks, during which he employed a Siamese teacher, sailed again on the 11th of May for Bangkok. On the 22d the ship came to anchor off the bar of the Meinam river; whence, passing to Packnam and taking boat at midnight, Mr. Smith proceeded to the capital.

Arrival at Bangkok.

Much fatigued and very uncomfortable, I arrived at the mission premises about day light, tapped gently at the window, and called Mr. Jones by name. In a moment we were greeting each other in the same verandah, where, fourteen years ago, I parted with the much loved, but now deceased, Mrs. E. G. Jones, when she was sending me to her parents in America. The joy of meeting old friends and my associate missionary brethren and sisters, enabled me completely to forget that I was fatigued from want of rest and exposure the previous night. I was soon welcomed by the brethren and sisters of the Presbyterian Board, who are all of them in excellent spirits, and very agreeable co-workers in our great enterprise. Br. Bush and lady, who sailed from Boston in the "Minstrel" some four weeks before I left New York, had already arrived, and were in cheerful spirits. I could not feel otherwise than grateful to a wise Providence, who had graciously watched over us while we floated upon the mighty deep, and who has kindly permitted us, at length, to arrive in safety at our place of destination, under such favorable circumstances. Our brethren here have allotted me the house which br. Goddard formerly occupied. I am now very comfortably located, and have everything so arranged, that I shall prosecute the study of the language to some advantage, I trust, when I can secure the services of a competent and permanent teacher.

A Siamese convert—Usefulness of tracts.

The case related below loses little of interest by being so suddenly closed in death. We have proof of what even a Siamese can learn and feel of the power of divine truth. This Siamese convert had not seen a Christian missionary, but had read "the foreigner's books," and "for years had worshipped no God but the one living and true God. He had now come a journey of five days to seek the foreign teacher."

Not long since an elderly Siamese man called on Mr. Jones to solicit Christian books. He had never before seen the missionaries, nor received tracts

from them; but it seems that some tracts and portions of God's word had found access to his town, and he had accumulated some of the books that his neighbors had laid aside. He had evidently studied them with much care, for he displayed more knowledge of Christianity and its doctrines than the Siamese servants and workmen, who have been in the employ of the mission for six and eight years. He said that he was satisfied that it was the best religion of which he had any knowledge. He believed in it; thought he loved Jesus. He wished to be baptized; and to make a public profession of his faith on the Lord Jesus Christ. This fact, together with the desire to receive further instruction, had brought him to this city.

Mr. Jones, who is too judicious to administer the holy rite of baptism to any applicant hastily, advised him to tarry here a while. Meanwhile a lodging place was provided for him in my house, and a boarding place with one of the Chinese converts. Soon after his arrival, the cholera began to rage in this city very violently; and on the Thursday following the first Sabbath that our hopeful friend came here, he was suddenly and violently attacked with the disease. As soon as I was apprised of the fact, I sent immediately for Mr. Jones, who did all that his age and experience in this country could do for his relief. But in less than twelve hours from the time of the attack, our friend was a lifeless corpse. Till the last, he declared his faith and trust in Jesus. We trust he sleeps in Jesus. His remains were interred in the "garden," belonging to the Chinese church. Though he was not spared to enjoy the privilege of receiving the rite of baptism, and of thus publicly professing his faith in the Lord Jesus, and of becoming a member of Christ's visible church on earth, God, we doubt not, had in reserve for him still greater blessings. He sent him here to cheer us, to encourage our hearts, and to give us an evidence of his saving power even without the presence of the living teacher. And having done this, he suddenly received him, as we trust, into the bosom of the church triumphant, where soon, soon, we hope to meet. Let God be praised for what he has done for this man. May we not accept this as an earnest of more glorious blessings that God has in reserve for Siam?

Retrospect—Something gained.

What great changes have taken place in this country during the past fourteen years. When I left here in 1835, Mr. Jones had not yet made any formal attempts to preach to this people. Nothing comparatively had been done in the way of translation. Now, through the persevering efforts of br. Jones, this people have the whole New Testament in their vernacular. Then there was no organized church; now, the church numbers about twenty-seven members; and they have a very plain but simple little chapel. A Chinese assistant preaches to them regularly on the Lord's day. Br. Jones also preaches once every Sabbath to a very respectable Siamese audience, who usually assemble to hear him. Every morning he conducts prayers in Siamese in the chapel, when most of those who are in the employ of the mission attend. Those of the Chinese church members who live on the mission premises, have morning and evening prayers daily, at the residence of the Chinese assistants. What an advance upon the state of things in 1835. God has indeed done great things for this people, and for this place. I feel that I have abundant reasons for encouragement and gratitude, and am happy in the thought that it is my high privilege to live and labor here; and may I not solicit an interest in your prayers, that God will enable me to live faithfully and usefully in his service?

Cholera in Bangkok.

The cholera has made fearful havoc among the inhabitants of this city. It is officially reported, that not less than twenty thousand have been suddenly ushered from time into eternity. What a fearful depopulation! It seems to be

the prevailing opinion that this large number is rather under than over a just estimate. God, however, has graciously preserved the mission families, so that they are all still in the land of the living. Rev. Mr. Hemmenway and Dr. House were attacked, but have recovered, and are in usual health. In mercy God has stayed the progress of the disease in the city and its environs. May God make this exceedingly painful calamity the occasion of great spiritual blessings to this poor people. Mrs. Jones has been quite feeble, but is now convalescent, and we hope she will soon be permitted to resume her wonted labors. My own health was never better.

LETTER OF MR. JONES.

Expulsion of French priests.

Aug. 4.—I wrote to you on the 20th ult., but improve the present opportunity also, lest rumors should reach you that may awaken unnecessary anxiety. The difficulty of getting accurate and reliable information in regard to events in this country, even though residing at its capital, is very great, and sometimes very embarrassing. We are told from various quarters that the king is expelling the French priests here, except their bishop, and that they embark for Singapore to-day; and that his majesty also threatens to have their residences pulled down and their chapels razed.

The circumstances which have led to this procedure seem to be briefly these. About ten days ago circulars were sent round to the foreign residents, to say that, as the cholera had now subsided, it was *customary* on such occasions for the officers of government to offer congratulations to the king, and foreigners were *requested* to join them on this occasion. We Protestants inquired whether it was regarded as a civil or a religious affair; and being assured by persons of office and distinction, that it was wholly a civil matter, we tendered our contributions, (something like two dollars apiece,) and sent a letter of congratulation to his majesty, assuring him that we had felt the deepest sympathy in the sufferings occasioned by the cholera, and had done what we could by care and medicine to relieve them; that we had prayed to God, almighty and ever gracious, to spare him and his people; and we now gave thanks to God continually for his mercy in removing the plague, and begged him to fill all hearts with gratitude and its proper manifestations for the same.

The Catholics, it seems, took a different view of the case, and all, except the bishop, declined having any participation in the proceeding, and did it in *such a manner* as to awaken the king's indignation, and their expulsion is a *part* of the result; what the whole will be we cannot tell.

Knowing how rumors spread and enlarge, I feared that it might be reported that *all* missionaries had been expelled. The future is truly unknown, but we think we see indications of a greater and wider diffusion of truth. Many of those in authority are beginning to *investigate*, and are eagerly inquiring after information; this can do the truth no harm. Existing events will probably lead to a closer scrutiny into the differences between the true Christian religion and Jesuitism.

Trials of patience and charity.

Another topic I wish to mention here; that our friends at home may not infer from the fact that I have often referred to our little church as one of great interest, that in watching over it there is nothing but unalloyed pleasure.

During the last month Pe Kōng died. He was aged, probably more than seventy years,—lived with his relatives two or three miles distant, was taken ill in the night;—we did not hear of it till morning, and then were informed that he was dead! He had been baptized by br. Goddard in August, 1845—and seemed ever firm and consistent in his profession.

In the latter part of June, I was told that Chek Samhōng, whom I baptized June 3d, was unwell; but it was regard-

ed as nothing serious, and he was using the usual remedies. Mrs. Jones was seriously ill, and I was myself unwell; so I did not call upon him for several days. When I did so, I found him bloated with dropsy, which proceeded from disease and deranged functions of the heart. Dr. House pronounced the case hopeless. With some alleviations, he struggled on till the 1st inst., and died.

Our valuable assistant, Hongkit, has been feeble for several months;—his symptoms very much like consumption, coughing, raising phlegm, feverishness, &c.;—and for nearly a fortnight past has been mostly confined to his room. On my detailing to him upon his sick bed the two cases above, he said; "Regarding Pe Kōng I can rejoice, for he was ripe; but I grieve much for Chek Samhōng. I hope he was a true believer—but he knew very little of Christ and his gospel."

Now the assistants and members from Bangchang and Lengkiachu have just come in, to attend the communion service to-morrow. They report that Pe Tōng—an old man of eighty years—baptized in 1845, was so enfeebled that he could not attend, and only tottered about with his stáff;—and Chek Mui, baptized in 1843, is sick, and pined almost to a skeleton.

Some of the members occasionally work for others and are "defrauded of their wages;" and come to me for assistance or counsel.

Besides all these things—they are a quick tempered race, and often little bickerings arise, which show that the Christian temper, though we hope it is implanted in them, has not yet gained *complete* ascendancy.

Those who come to labor among them, must take all these and such things into their account, and lay in a stock of courage and patience to meet them. My mind has often and often recalled, during the past six months, the statement that "missionaries pour out their sympathies like water." They have occasion to do so.

If any inquire, "Who is sufficient for these things?" the Saviour replies, "My grace."

I have but stated as briefly as possible, *some* of the sources of anxiety and care. A skilful delineator, taking these facts and their *concomitants*, might make a doleful picture; but there are lights as well as shades to every true picture, and I have so often dwelt upon them, and they are so generally and readily perceived, that it seems not important to call special attention to them here.

At a later date the order for the expulsion of the priests appears not to have been enforced. Mr. Jones writes Aug. 7.

It is not yet certain what will be done with the French priests. They have been ordered to depart the realm. A few days ago, they were endeavoring to secure a passage to Singapore in a vessel about to sail. It is now said, the owner of the vessel refuses them a passage. Whether they will linger on, and finally be allowed to resume their work, remains to be seen. If they are actually expelled under existing circumstances, their expulsion will disgrace the king more than them;—but he has always been accustomed to have his will, his wish even, regarded as inviolable law; and the idea that others should have wills to be regarded, does not please him at all. The tyranny that now reigns in the world, will eventually have much to answer for; but when the *will* of our *Father in heaven* is done, tyranny will cease. Let us labor and pray for this evermore.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[*Continued from page* 17.]

There were upwards of twenty pupils of the school at Burman worship to day, a larger number than I have seen before; and the Sabbath school, after worship closed, showed an increase of readers. More strangers came in than usual, though none stayed throughout the services. On asking a man that I met in

the street afterwards, why he did not stay all the time, he answered, "Ah, I am like a man that meets with some strange food: he does not eat a hearty meal at first of it, but a taste, a mouthful or two only, to see whether it be good or not."

"The Infinite Power"—Transcendentalism.

I visited a neighbor, that the assistant reported as a very hard man to deal with, and one who had taken his children away from school. I found him a very talented man for a Burman, a paramat, of a like faith with the one mentioned by Mr. Judson many years ago. He professes to believe in the existence of one God; but his favorite epithet for him was, "the infinite power." This "infinite power," he said, was manifested in Gaudama to some nations, in Christ to others, in Mahomet to others; and might be manifested in everything. "The infinite power," he continued, is "everywhere; but all have not eyes to see it. You see that bamboo; to you it is nothing but a bit of old bamboo; but I see the infinite power mirroring through it." He reminded me of the language of a popular writer, "I have lost the power of looking on the surface; every thing seems to me to come from the infinite, to be filled with the infinite, to be tending toward the infinite."

"As we have opportunity."

There were several visitors at Burman worship this forenoon. Now there would be a company standing at the door, to whom I would address myself; and anon, a few arrested by the speaker's voice, would be seen standing opposite the window in the street, to whom I would for the time turn. The school teacher's wife said, on my interrogating her, as I usually do, "Ah, I am getting a new heart by little and little."

On my return I stopped an old priest, that I met in the street; and while I talked with him, quite a little company gathered around to listen. I found him full of self righteousness. At first he protested that he had no sin whatever; but I found at last a vulnerable point in his early years, in which he acknowledged that he had sinned, and that he knew of no Saviour for those sins.

After disposing of him, I went into a shoe maker's, or rather a sandal maker's shop, where I saw a man at work. He was quite intelligent, and said he had paid considerable attention to Christianity in former years, and had frequently visited Mr. Judson, when he first came to Maulmain. He had read our books, he said, but did not like them because there was no Pali in them. No theology, he contended, was worthy of attention, unless accompanied by Pali. I said, Our Scriptures were written in a kind of Pali, Greek Pali and Hebrew Pali; and Christ preached in Pali;—which seemed to raise Christianity in his estimation considerably. He then objected to our killing animals; and when I tried to make it appear that they were not possessed of souls like men, he was eloquent in his proofs that animals have as much reason and intelligence as men. "That ox," pointing to one in the street, "will shrink from an uplifted arm, in anticipation of a blow, as much as I would; has just as much reason and intelligence in the matter as I have."

Natural history of the Bible—Helps needed.

Having had occasion to refer to Rosenmüller's Botany of the bible, I am reminded that there is no existing work that at all meets the wants of a translator on the natural history of the bible. This work is the best I have met with in the department of botany; but all the information it gives, might be put into a tenth of the pages that the book contains. The descriptions are usually ill-written, and bring before the eye of the reader no definite picture. Moreover the information it presents is often so defective, that it is not of the slightest value to a translator. For instance, there are two pages on *lentils;* but to what genus or species lentils belong, no one can conjecture from that article. Gesenius, in defining the Hebrew word, says: "*Lentils*, a kind of pulse resem-

bling small beans." This is a little more definite, but there are perhaps a dozen different plants with a dozen different native names in this country, all answering to this description. I take the Arabic name of the plant, *zadas*, and turn to Richardson's Arabic dictionary, but find nothing there except "a mule, a lentil." What, then, shall the translator do? He has no way left but to make the best *guess* at the genus he can.

Precisely similar remarks might be made on some other articles; and a few are still more objectionable, for they contain errors. He says of *agallochum*, "There is a species of this tree that grows in the Malaccas, called *gau*. Linnæus has described it as *excœcaria agallocha*." Now this is precisely such a blunder as it would be to say that a turkey buzzard is a species of turkey! The two trees are neither of the same genus, nor of the same natural families; and their properties are almost as far apart as the deadly upas and the fragrant cinnamon.

The Peguan missionary.

Alluding to the return of Mr. and Mrs. Haswell to this country for the restoration of health, Mr. Mason remarks:—

Brother and sister Haswell have been faithful laborers, and much beloved as associates. He has raised up an interesting church at Amherst, and has translated the whole of the New Testament into Peguan and seen it through the press. When we take into the account the character of the field he has had to cultivate, it may be safely said that he has been as successful as any missionary that has ever been in the country. If he has not baptized his hundreds, as most of the Karen missionaries have done, it has been solely owing to the difference in the preparation of the Karens and the Peguans for the reception of the gospel. The one are found by the missionary prepared by God for the truth above all other people, in India at least; a good soil, and it produces accordingly. The other are a people as besotted and hardened in idolatry as perhaps any other nation on earth.

Sabbath school—"From house to house."

I was particularly interested in the Sabbath school at the close of Burman worship to-day. The pupils are improving, and several were able to repeat large portions of the catechism. In this way they have truth stored up in their memories which, we may hope, the Holy Spirit will bring to their remembrance with power hereafter, if not now.

I subsequently visited the house of a Burmese lawyer, whom I found reading a native law-book. He talked very fairly, and was in no wise disposed to defend the Budhist system. I next entered a house where I saw an invalid sitting at the door. He confessed that he felt unhappy, could not read now, and did not understand much about Christianity. He seemed to feel that he was in the dark, but could not see his way out of the darkness. I tried to have him throw himself on Christ just as he was.

On another occasion I walked out after dinner to the village of Nante, on the Attaran, two miles distant from the mission premises. After conversing with several persons that I found there, I returned after sunset. The village is pleasantly situated on the northern extremity of a spur from a summit range of mountains. All around is one immense alluvial plain. There are some thirty or forty houses, and numerous sawpits around show that it is a place of some business; while a Chinese arrack-shop, in a manifestly flourishing condition, proves that the people are not invulnerable to the vices of civilization.

Health of Mr. Mason.

In the following paragraph Mr. Mason has in mind an invitation sent to him some months previous, to revisit this country for the benefit of his health.

To-day was the hottest in the season, yet between ten in the morning and three in the afternoon I walked down to the printing office on business, and back again, two miles each way; and translated forty verses.

There is not a well missionary in town that would have been willing to take my walk in the sun; and yet I did a well man's day's work in the study besides. Does this look like a man who must be called home for his health?

Sowing by the wayside.

March 4, '49.—In passing down a back street, I found a couple of Shyan traders who spake Burmese seated beneath a clump of bamboos. They listened with apparent interest and then passed on with their wares (fancy boxes), perhaps never again to hear the truth till they are judged by it at the last day. The next person I addressed was an intelligent and respectable looking Burman that I met in the street. He confessed his ignorance of what would be his state in the next world, but thought no one could know anything of the future. I endeavored to show him the way by which man may come to know to a moral certainty his future state; but while I was discoursing with him on a new heart, he turned away with an unbelieving smile and bade me a civil good bye.

The first house I entered was such as the poorest would be supposed to inhabit, yet I met a man there trying to sell two gold necklaces set with precious stones. A single garnet or ruby in one of them he valued at thirty-five rupees. The people listened as they did at several other houses which I entered, and raised no objection but the very common one, that Budhism was the religion of their ancestors.

In one house a sick man gave especial attention; and in another an old man was as remarkable for his opposition. He said there was no reason for his examining Christianity whatever, he was so confident that Budhism was the parent of Christianity as well as of all other religions. "There are the paramats," he said; "we *know* that they, though they differ from Budhists, derive their law from Budhism; and it is precisely the same with Jesus Christ's religion. While conversing with this man and some others in the same house, a young man who had come in unnoticed, entered into the conversation; and I was not a little surprised to hear him take up on my side and go on to advocate Christianity most ably. He proved in the end to be a member of Dr. Judson's church, on his way to meeting. I felt encouraged thus to find "the salt of the earth" scattered about in the world unnoticed, and the more especially that he was so ready to encounter opposition and ridicule for Christ's sake.

Towards evening I walked out again, and in a bamboo monastery on the side of Pagoda hill I found a few persons assembled around the body of a priest, who had expired only a few hours previous to my arrival. I endeavored to point the spectators to that land where there is no more death, and among them I found a son and daughter-in-law of the deceased. The man had manifestly heard much of Christianity, but said he thought God had provided different religions for different nations, just as he had furnished them with different customs and manners. "The Burman religion would not do for the English," he said, "but it does very well for the Burmese." On inquiry, I found the old man had but recently become a priest, and his daughter-in-law spoke up and said, "He became a priest and died from a broken heart. He had no children with him; and his heart broke." The sorrows of men are the same, I thought, everywhere, and the human heart is crushed by them alike; and all alike flee to religion to sustain them. But how poor the help heathenism has to offer!

"In season and out of season."

17.—Several Toungthoos called on me to-day, to ask my advice in some matters connected with the government; to whom I addressed a few words of exhortation. They had called repeatedly before, and always listened respectfully; but when occupied with law business, I never found the mind in a favorable state to attend to religion. Still, the occasion is one which falls within the com-

mand, "preach the gospel in season and *out* of season." This people are not numerous, but I think one man devoted to them would be well employed.

18.—I met with a very civil Burman young man this morning, belonging to the police, who took a bound volume of tracts and promised to read them as he had leisure. Another man, with whom I entered into conversation in the street, said he had lately come from Rangoon, where he had often seen Christian books and heard the gospel, but that he was too intently occupied with his worldly business to attend to the subject of Christianity. Another man, that I stopped by the way side, read a couple of pages of the Catechism with much apparent satisfaction, expressed his approbation of what he read, and then returned the book, saying that he had no time to read. In one house that I entered I found a very intelligent man, who read from the tracts for half an hour, asking for explanation of everything that was obscure to his mind. "It is very true," he said, "there is only one God;" but added, "different religions have branched off from the worship of the one true God." He was called away, but took a volume of bound tracts and promised to read them.

Towards evening I went out again, and met a man from Balu island, in the street, about to return to his boat and home. He gladly received a volume of tracts, which he promised to read and to lend his neighbors. Another man, who lived in a distant part of the city, begged that I would give him one; and I had other applicants, after all the books and tracts I took with me had been distributed.

"No God."

While I was conversing with a man in the street, quite a company of persons gathered around me, and a woman began to lift up her voice above all others. On turning to her for a few minutes, she acknowledged that Gaudama is dead and that Areemataya, the next god, has not yet become a god. "We have no god now," she said, "but Areemataya will come soon." On hearing this last remark, a Hindoo who stood by, took up the observation, and argued so well in defence of the existence of an eternal God that I left her in his hands; and went on with the man that I was conversing with, to point out to him salvation through Christ; which he seemed to comprehend so well, that he said on parting, "I must think of it," "I must think of it."

I closed the labors of the day by a visit to an old man, who said, "I am like a man that has lost the way; I know not whither I am going."

LETTER OF MR. STEVENS.

A native ministry to be educated.

July 19. I have just returned from a visit to Amherst, where I spent four days with the church and administered the communion. Notwithstanding the absence of the pastor the regular Sabbath services are maintained, together with a Sabbath school in successful operation. The preaching is principally performed by Moung Oung Men, an able assistant, although other assistants occasionally take their turns with him. Assistants situated as he is, peculiarly need helps to the understanding of the word of God; and I never go to Amherst but I am impressed with the magnitude of my office, and am stimulated to renewed diligence in my endeavors to aid those whom God has called to the preacher's work; that they may become able ministers of the New Testament. Nor can I avoid the conviction, that many persons are actuated more by zeal than knowledge, who fain would cancel the labors performed in this department, in order that the missionary might devote his time to the "direct preaching" of the gospel to the many. It is preposterous to hope that *missionaries* will or can be supplied in sufficient numbers to do the preaching which is essential to be done for the conversion of the nations. Native agency must be mainly relied upon for this purpose; and accordingly God has been

pleased to raise up men on missionary ground, whom he has endowed with gifts suitable to the holy enterprise; and has thrust them into the vineyard. Now it seems to me, the plain question to be considered by us is this:—Is it desirable that these native laborers should do their work *well*? If it is desirable, how can the object be accomplished without an understanding, on their part, of the work to which they are appointed? And how can they properly understand that work without a knowledge of the bible—the book which is put into their hands with the injunction to preach what it teaches *and nothing else*? And what enlightened Christian now thinks that a minister is qualified for his work who has the naked bible put into his hands without note or comment—without parallel passages—a concordance—or illustrative notes to consult? But such is the case with the native preachers here. I am anxious to do something for their help; but other duties successively imposed upon me by the force of circumstances, have caused everything in this particular department to move at a slow pace. The concordance progresses steadily—the Herald is regularly issued, and I have just commenced the printing of a general history. That book I hope will be of much use to the seminary, as well as to the schools in general.

You will be glad to hear that the students whom I was expecting from Rangoon, have arrived the present month, and I have commenced instruction with one or two additional individuals from Maulmain.

LETTER OF DR. JUDSON.

Visit to Ava deferred.

Aug. 20, 1849.—As you see from the date, I am still at Maulmain. Before receiving yours of the 20th of Feb. last, with the appropriation for the expenses of a journey to Ava, the "small prospect in the horizon," mentioned in mine of the September preceding, had passed away; and since that, nothing encouraging has occurred. Were it not, however, for the following reason, I should prosecute my first intention; for so far as a *mere journey* to Ava is concerned, I know of no obstacle in the way of any foreigner who wishes to proceed thither.

Just as I had finished the English and Burmese part of the dictionary, at the close of last year, and was about commencing the Burmese and English part, Providence sent me, without my seeking, an excellent Burmese scholar, once a priest at Ava, and recommended by a gentleman quite competent to appreciate his qualifications, (since deceased,) as "the most profound scholar he had ever met with." I took him at once into my employ, and his aid, united with that of my two other assistants, proves to be invaluable, and in my opinion obviates much of the necessity of going to Ava, *so far as the dictionary is concerned.*

Considering, therefore, the uncertainty of life, and the state of my manuscript, so effaced by time or so erased or interlined as to be illegible to any other person but myself, I have thought it was my duty to forego, for the present, what I cannot but regard as an interesting expedition, in order to drive forward the heavy work of the dictionary in the most satisfactory manner, and without incurring the hazard of any serious interruption;—*provided always*, that in the mean time nothing particularly encouraging, in the direction of Ava, should occur.

I hope, however, that the appropriation of the Executive Committee will not be withdrawn, but that I may be allowed to consider it available at the very earliest opportunity.

ARRACAN.

LETTERS OF MR. INGALLS.

The circular referred to in the following letter, proposed some inquiries in regard to the amounts contributed to benevolent objects by native Christians who are in connection with the several missions, agreeably to the direction of the Board at their last annual meeting. This is one of the replies received. May it "provoke to good works"

very many connected with our churches at home.

Contributions of native Christians.

Sept. 19.—Your circular of July 3d, was received on the 13th, a copy of which I have forwarded to Sandoway. I had anticipated some of its requisitions in a former communication; but it is a pleasure to communicate more definitely on this interesting subject. Not having kept an account of all moneys received, I am unable to specify the exact amount. My plan has been to keep a missionary box, into which I have put the little offerings of native Christians, and disbursed as occasion demanded.

When I commenced the chapel, lately completed, I put down the name and sum of each individual. I find that the little church has paid for this object rs. 115, 4an. The church is poor; (and so are the natives of this land mostly, living on a few pice a day;) among the number, some ten widows, to whose support I have frequently to contribute; other members are old and unable to work, and have no means of support;—and how they have been able to pay so much, I know not; in truth, I was unwilling to accept what they presented. One poor widow came with 8 annas. "Sir, will you take this for the chapel?" I thought of the poor woman in the gospel, and took it. Another aged member with no means of support, came with tears rolling down his furrowed cheeks; "Teacher, I want to help a little towards the chapel;" and handed me a rupee.

I know not where he procured it. I at first refused to take it; but he insisted, and to spare his feelings I took it. I permitted them to give just as much as each felt disposed to; and think that each did as much as he could.

The native Christians are liberal in comparison with their means. I will give you an instance. Some time since, one of his own accord handed me eight rupees. He then inquired how much was contributed by Christians in America that year. I told him some two hundred thousand rupees by our society. "How many members are there?" "Six or eight hundred thousand," I replied He thought a moment and said, "They give then but four annas a member, and I have given eight rupees." He seemed to feel a little pleasure to think that he was not behind the liberality of the times.

After the receipt of the circular, I appointed an evening meeting without stating its object. I commented on the closing verses of the tenth chapter of Romans, from the 13th to the 18th verse; my object was mostly, however, to exhibit the feelings, labors, sufferings and success of Paul, that noble missionary; and our duty to follow him. I then stated to them what you were doing in America for missions, and suggested, that, as the assistant at Cruda was dead, and the little church destitute, an assistant should be sent by the church, and a monthly subscription raised for his support. My impression was, that some two or three rupees might thus be raised, and more interest be felt by the church. The members present put down at once 10 rs. as a monthly subscription; one poor widow of her own accord put down one; so that we shall be able to raise one hundred and twenty rupees; and this will support the assistant.

We were not able to keep up the concert for a time, for want of a place of worship; but now we resume this meeting, and shall join our dear brethren at home not only in solemn prayer, but in bringing up our offerings to the Lord. This meeting was one of more interest than I have attended for a long time; and I love to record it.

As I have before remarked, we have been greatly assisted in raising funds at this station the present year. The amount is as follows:

From English residents,	rs. 330
" East Indians,	70
" Mussulmans,	50
" Chinamen,	10
" Burmese,	353.8
	rs. 813.8

In addition to this I received from J. H. Crawford, the commissioner, fifty rupees, to be given in charities as I thought best; but in accordance with the wishes of his amiable lady, who had expressed this desire a short time before her lamented death, it was added to the above sums, making a total of 978 rs. 12 an. received at this station. But I have also received, as remarked above, several small donations which I have not put down, sufficient to make up the entire sum to rs. 1000. The obtaining of so much money is owing wholly to the blessing of God; and to his name be all the praise.

Liberality of European residents.

The English residents have manifested a liberality worthy of all commendation. When I called with my subscription paper and stated my object, one officer, instead of giving me a cold reception, more than met my wishes. "How much money will you require?" "Here, I will put down fifty rupees, and if that is not enough you must call again." Another said, "I have just hired five thousand rupees in Calcutta to send to my family in England, and it is rather difficult for me to assist you," but took his pen and put down fifty rupees. Of all I called upon, two only gave me a cold-hearted reception. I used no argument, and left them with the hope that, if called upon again by me or by some one else, to aid the good cause, they would not disappoint the application. I love those generous men of the world, and cease not to pray God to bless them to the salvation of their souls.

Home sacrifices.

I have rejoiced to witness the liberality of my brethren at home, and regard it as tangible evidence that the cause of missions is cherished in their hearts and will be sustained. We have as yet made *no* sacrifices for Christ. Nor can we. He, dear Saviour! has done it all. His was to abandon riches, to become poor; his was to live a life of toil; and it was his to die. The work left in the hands of his children, should be esteemed a pleasant duty—surely not a task. And is it not even so? 'Tis a pleasure to cross oceans to preach the gospel. 'Tis a pleasure to give of our substance to advance the gospel. 'Tis a pleasure also to pray for the success of the gospel. If any think otherwise, they have no share nor lot in the matter. They know not what it is to be *Christ-like*.

A great point gained.

Sept. 22.—You will be happy to learn that the fundamental truth of an eternal God is being admitted to a great extent, few comparatively questioning that statement; and thus a great point is being gained. To obtain this vantage ground has cost labor. It has been the grand struggle with the heathen. The wisest, strongest men have combated us here; and as above remarked, we feel that a great point has been gained. We act upon the mass; a few isolated conversions cheer, but do not satisfy. The confidence of the heathen in their idols and dead gods is being shaken to the foundation.

Some time since I sent A. Keyzon, the learned assistant, to Ramree. He has just written to say that he is preaching to assemblies numbering from three hundred to four hundred daily; that masses visit town from all parts of the district on civil affairs, and meet in a large zayat built by government. He has triumphed over the best disputants of the pagan party; and says some twenty are now waiting a visit from the missionary. Individuals from Ramree confirm the above letter, and I can but hope good times await the field where brother and sister Comstock toiled.

Inveteracy and craft of heathenism.

The heathen are in a state of mental delusion that has crushed them for fifty centuries. Their appetites and passions have roamed unbridled, and rioted during this mighty lapse of time; and it would be strange if they willingly received a religion that fixes bounds and defines the maxims of life according to the rules of holiness. They are sunk in

sin; all that is vile, debasing, and ministering to the ruin and misery of man, is cherished; while all that is holy and good is reprobated. To come in contact with such minds, to meet all the objections and cavils prompted by lust and hatred of God, is the hard work of a missionary. He has to act the part of the fencer, and unless he be expert he will most surely be foiled. These heathen are not wanting in mind. Western infidels might come and take lessons in the higher branches of infidelity, that Voltaire or Hume never taught or knew. No man, then, should think of a mission with the idea that it will be easy work to preach to the dark, the benighted heathen. Let him measure his strength with the most subtle infidel or Unitarian, if such unfortunate men come in his way, and test his powers of forbearance by stemming the floods of sin and pollution when they roll in foaming billows down to hell. It is not in the bosom of the church or amid the soothing circles of Christianity, that he can form an estimate of missionary life.

FRANCE.

LETTER OF MR. WILLARD.

Sinceny—A good beginning.

Nov. 23.—Among other places, the village of Sinceny near Chauny, where br. Doumin located himself about the middle of last September, furnishes a case of great encouragement. On my return from Chery in the beginning of October, I passed a night at Chauny, and br. Doumin came to see me; he had not then been quite three weeks at his post. He related to me the following circumstance, somewhat singular for this country.

He had been to hold an evening meeting at Chauny, and returned home not far from nine o'clock; when, to his great surprise, he found about two hundred people surrounding his house, the *garde champêtre* being of the number, and all very noisy. "My friends," said he, "what are you doing? Am I a robber, a thief, that you besiege my house in this way with noise and tumult?" "O, Mr. Doumin, you must excuse us, we want a meeting; you must hold a meeting with us." "If you had been reasonable and orderly," he replied, "if you had not made such a noise and behaved so unbecomingly, I would willingly have holden a meeting with you; but now it would be approving your conduct, which is very censurable. No, you will have no meeting. Go home, all of you, peaceably." The crowd dispersed in silence, and Mr. Doumin went in. His wife informed him that the multitude, having surrounded the house during his absence, became noisy and demanded entrance; but she, being a stranger, was unwilling to admit such a menacing crowd, and therefore fastened the door; and the tumult continuing, she extinguished the light and went to bed. Mr. Doumin soon retired. In a few moments the door opened noiselessly, and three persons entering stealthily sat down; three others soon followed, and so on till fifteen or eighteen persons had entered. "Who is there?" said Mr. Doumin,—"and what do you come for?" "O, Mr Doumin, we have come now without noise," they replied,—"you must rise, if you please, read a chapter, and hold a little meeting with us." This time he could not well refuse; he rose and complied with their request, and they went away satisfied.

The following letter from Mr. Doumin, dated 27th of Sept., gives an account of his arrival in that village on the 14th of the same month, and of the commencement of his work.

Mr. Doumin to Mr. Willard.

"The day of my arrival," he writes, "Mr. Lepoids came with us to Sinceny. About twenty men were eager to aid us in unlading the wagons, and after having finished they listened attentively to the prayer offered by Mr. Lepoids, thanking the Lord for his protection during our journey. The next morning several of the neighbors came to join in the family worship, without being invited; and they

listened attentively to the words of the Saviour. In the evening they came to the number of thirty persons, for the purpose of having a little meeting; they were pleased, and returned in silence after worship. The morning of the 16th I became acquainted with the mayor of the village. He came to my neighbor's, no doubt to ascertain what had passed the previous evening;—at that moment I went to my neighbor's to inquire where the mayor lived, that I might pay him a visit. 'This is the mayor before you,' said he. I excused myself to him for not having called on him the day after my arrival; he accepted my excuse, and told me that he had received a letter from the *préfet* concerning me, and asked me if I had formed the project of holding meetings of more than twenty or thirty persons. I replied that the constitution left me perfectly free in that respect, yet that I had formed no project; and added—'We have the habit of maintaining family worship in each family every day, and you understand very well, sir, that if some of the neighbors wish to come and join in that worship, I shall not turn them out of the house. At our worship we read a chapter of the word of God, and exhort those present to forsake evil, to do good, to obey the laws, to love one another, and to serve the Lord;—we close by singing a hymn and prayer.' Of this he expressed his approbation.

"Every evening we have a little meeting of thirty, forty, fifty persons, and in that number there are some souls truly serious. Six young people with two women manifest a desire to obey the gospel, and they have formed the resolution of conversing with me in private, the days that I am at Sinceny, of the things which concern their eternal salvation. I seriously believe that the Lord has a people in this village. There is still a young married man, who wishes me to teach him to read; and a family led back to God by means of Mr. Lepoids, will soon request baptism."

Second letter of Mr. Doumin.

27th Oct.—"It would be impossible to give you day after day the details of the work of the Lord, not only in the villages which we visit, but even in the village which I inhabit; for to do this, I should have to send you a journal of thirty pages every month. I will give you a general account of the work at Sinceny.

"From the time of my arrival I had meetings almost every day that I was not absent; but as it became very fatiguing, dear brother Lepoids judged it to be necessary to fix on a particular day for a meeting. We fixed on Tuesday evening. That meeting was given out, and there are never less than fifty or sixty persons; last Tuesday there were at least one hundred and fifty; and as our room could not contain so many people, I ordered the door left open, that those in the court might hear. All went off with order; no noise was made, nor is there ever any. All the hearers paid great attention to the preaching and to the word of God.

"But these meetings alone are not what should make us rejoice; they are our little familiar meetings, which we have almost every day. There are five young people who regularly attend those little meetings, besides a young girl who, I think, understands the way of salvation, and two others who come near three fourths of a league in all kinds of weather to be present on those occasions. Still more, there is a good mother of sixty and some years, who declares herself seriously in favor of the gospel, as well as her two sons-in-law.

"One thing which shows that there is something more than curiosity in the case of our young people, is, that they have set themselves to work to make benches to seat the people. I have already four of them; and as I have an oven-room, of no service to me but which is newly built, they have formed the project of making a little pulpit for my accommodation, because they have noticed that in the evening I have to stoop very much in order to read in the bible.

Here we are, then, about to have a little chapel.

"There are two other young people who have requested me to teach them to read. I have consented, and they come every day, an hour before the meeting, to take their lessons.

"As there are people who wish to know the difference between our doctrines and those of the Romish church, I have adopted the following method. I cite a doctrine of that church and afterwards I make them find for themselves the passages indicated by me which combat that doctrine; and I call on this and that one to explain the meaning of those passages. This excites in them a deep interest, and the meetings increase daily. In this way the present month has passed. There are already fourteen doctrines condemned by the word of God. Afterwards I show them that the business is not merely to reject error, but that they must each day substitute for an error rejected, a truth which they have recognized. We close the evening with prayer.

"I recently started at five o'clock in the morning for Salency. It was not yet day, and I fell in with a young man who was going to Flavy. This young man asked me if I was from Sinceny. I replied that I had lived there for a short time. He asked me if I knew the Protestants who had come there to live? I answered 'Yes.' 'It appears,' said he, 'that they say mass every evening;—have you heard them yet?' I told him that they did not say mass, but explained the gospel. 'It seems,' said he, 'that the curé does not like them; he lately went to the mayor to have him stop their meetings.' I asked him what the mayor's answer was. He said, 'The mayor answered that he could not hinder them. Thereupon the curé said to him; But, sir, that is frightful; since this Protestant is in the place, the young people come no more to church. The mayor said he had no means to hinder them.' I asked him, then, from whom he had these details, and I found that he lived at the chateau, and had learned them there. I left him at Chauny without making myself known, but the following Tuesday he came himself to the meeting and recognized me; the next day he came again with the others.

"There is one thing more which I think worthy of remark. The other day that good mother whom I mentioned above, in the name of all the friends asked me if there would never be any meeting at Sinceny on the Sabbath, and she added, 'What will be said of us if we have no worship to take the place of the mass?' That saying struck me, and I resolved to establish worship at Sinceny on the Sabbath. It was done two Sabbaths ago. The first day br. Miel officiated; the last Sabbath it was myself. We had about fifteen persons;—they are those who seem to espouse the gospel.

The good mother arrived first, dressed as though going to mass, with her New Testament under her arm. I think this is significant."

In a letter six days later, he says:—

"Two words more;—the good work goes on continually at Sinceny. That idolatrous holiday which they call All Saints, we had full one hundred persons at the meeting;—all passed with order and decorum."

Mr. Willard proceeds:—

Brother Doumin had been at his post six weeks when he wrote the last letter. A few of the villagers had been to Chauny to hear Mr. Lepoids, but no special efforts had been made for that place. This is truly encouraging. It shows that the Spirit of God is abroad in this land, turning the hearts of these perishing multitudes to the Saviour of sinners

Full employment—Denain and its villages.

I have so little time to write these days, that I shall not be able to communicate with you often. Our brethren also are so entirely occupied that they seldom send me any details. They come home from their courses at midnight, and in the morning they sometimes scribble a line to say that all goes well;—and start again on a new course. The encourage-

ment is very great here now, and I wish we had a few more men of the right stamp. But I am persuaded that the Lord will find them for us when he judges it best.

The political position of the world on this side of the flood is very unsatisfactory, and we are expecting an overturning in France before spring. It may be put off indefinitely, but it must come. The tempest is brewing, the horizon already looks wild. Pray for us, that God may shield us when the tornado bursts forth.

Nov. 27.—Brother Thieffry spent last night with us. The work under his administration is at this moment very encouraging, and I wish we had a good colporteur to station at Denain. Thieffry has recently visited a village where he is greatly encouraged. He was invited to another where he was well received. These two villages are in the vicinity of Denain, and in one of them the meeting is wholly composed of Catholics, who have left the "apostasy" within a year.

REPORT OF MR. BERTHOND.

The reader will find some account of Mr. Berthond at p. 387, last vol. He was one of the six baptized at St. Etienne last year, at the time of Dr. Devan's visit to that city, and had been previously employed in another connection as a colporteur evangelist. His report is for October.

Colportage at St. Etienne.

The commencement of this month was unfavorable for my work, as I was detained at home much of the time by indisposition. But when able once more to exercise my calling, I visited those persons who had formerly purchased bibles, and found some in a very interesting state of mind. In one house, where I had visited before, and several of the other brethren had called, the family consists of a man and his wife, who seem exceedingly anxious to be instructed in the truth; but alas! the priest had become acquainted with the circumstance and had given them a terrible lecture. They however, a little less afraid of him than formerly, told him that he was trying to make them believe a falsehood. The priest, to be revenged for what he called their heresy, left no measure untried, until he had taken from them their work, the only means of their subsistence. But as the Saviour never deserts those who turn unto him, he has enabled them to procure other work, which the priest cannot influence. I shall continue to visit them from time to time.

I also returned to visit the family who purchased of me a bible on account of a little book they had read, entitled, "Gabriel Galand." They seem more and more disposed to lay aside the errors of the Romish church; but my dear brethren who shall read this report, pray the Lord that he will give them not only to renounce their errors, but also to embrace the truth. As for me, I will try to plant and water this little field, with God's aid, but it is he who must give the increase.

That which I have found most interesting, (I speak of those who know not the Lord,) is the case of a family in which neither the husband nor the wife can read. When I first visited them, I offered them as usual the *"word of God."* They replied with some eagerness that they had purchased a testament some days ago, but as they could not read they were anxious to find some charitable person who would read it to them. You can think what ought to be my joy in hearing such words. I replied that I would occupy myself in doing what they wished. They seemed full of gratitude, and said that I could not render them a greater service. We agreed, then, that I should visit them every Monday evening, as that evening they were more at leisure than at any other time. Monda evening having arrived, I fulfilled my engagement, thankful to my Master who had given me so favorable an occasion of announcing his blessed gospel. There were to have been assembled some of their neighbors also, but by an unforeseen circumstance I arrived too late for my purpose. They then begged me to return the next evening. I did so, and took with me two friends of the gospel.

Our interview was a serious one. My audience was composed of ten grown persons and some children. After the exercises, several questions were put to us, to which we by God's help replied. They seemed satisfied, and invited me to continue to visit and instruct them. I have returned every Monday, and had the pleasure of seeing the number of my hearers augmented.

The last time, a woman was there who was so happy to hear the word of God that she could not desist from interrupting me every moment, to express her joy and surprise. "O, how happy they are who take God's word for their rule." "O how happy I am to receive these holy instructions; for until now, I have been deceived by priests, who only teach lies instead of God's truth." "I have often heard that the priests deceived us, but now I know it surely." Several others in the little assembly, spoke very much in the same manner. They all offered me their houses to preach in, and some expressed their decision to attend worship at our chapel; but not all, for many are as yet only *Nicodemuses*, and I thought it not wise to press them too closely, but to let them alone awhile *to ripen;* always, however, inviting them in a spirit of love. Other interesting cases sometimes present themselves.

Let us all unite in praying the Lord that he will more clearly manifest himself to them, and let us meanwhile be filled with zeal; for what a terrible account will we have to render to him, if we neglect the work to which in his goodness he is pointing the finger.

I have since visited some of whom I hoped good things, but have been much disappointed; however I have still some hope for them. One family has much rejoiced and even surprised me. The father of the family, though a simple and ignorant man, understands so well what is announced to him that it is astonishing to hear his answers. In this case we can well say, "I thank thee, O Father, that thou hast revealed these things to the simple and ignorant." I have made other visits, but they do not merit particular mention. I wait, according to the promise of the second police officer at St. Etienne, for liberty to continue my sales in a few days.

I visited Feurs, but found them apparently in the same state of coldness as heretofore. May the Lord arouse them.

OTHER BENEVOLENT INSTITUTIONS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SURVEY OF THE MISSIONS.

South Africa.

(8 stations and 3 out-stations; 12 missionaries—one a physician, 12 female assistant missionaries, and 4 native helpers:—total, 28.)

The circumstances of this mission, during the past year, have been encouraging. The colonial government continues to manifest the same friendly feeling towards missionaries and missionary operations, as heretofore, and to pursue towards the natives a magnanimous and humane course. At each of the stations free schools have been established, and both children and adults seem anxious to learn. No difficulty has been found in obtaining congregations ready to listen to the preaching of the gospel. The numbers who assemble at different stations vary from fifty to six hundred, and sometimes as many as one thousand; and they are represented as listening, generally, with apparent interest, and conducting with much propriety. At nearly all the stations there have been evidences of a divine influence among the people, though the older stations, Umlazi, Umvoti, and Inanda, have shared most largely in the blessing.

Prayer meetings have been sustained with much interest at the older stations, and the native converts take a part in them with a good degree of readiness and propriety. The monthly concert

has been observed also, and has been, often, a very interesting meeting; and the liberality with which some of the natives have contributed out of their deep poverty, is well worthy of serious consideration by many members of the churches in our own land.

There are now eight stations found among the Zulus, on either side of Port Natal, and at greater or less distances from the sea coast, each in the midst of as many people as one missionary can preach the gospel to; and there are four missionaries yet to be stationed. Three of these, Messrs. Abraham, Wilder and Tyler, with their wives, sailed in April last, and arrived at Cape Town on the 13th of June. Churches have been formed at several of the stations, in one of which are twenty-one members. Fifteen were added to this church during the past year, and sixteen to another. The manifest influences of the Holy Spirit, and the consequent change in the moral and religious character of some of the people, have awakened opposition on the part of others; but no more than was to be expected, perhaps no more than is, on the whole, desirable. The prospects of the mission are brightening, and cheering anticipations with reference to the future may be indulged.

West Africa.

(3 stations; 5 missionaries, and 3 female assistant missionaries;—total, 8.)

The arrival of Messrs. Wilson and Bushnell and their associates, on their return to the mission, in August of 1848, relieved Mr. Walker in some degree of his loneliness. Mrs. Griswold's return, however, as it proved in a mysterious providence, was but to testify in death her deep interest in the spiritual renovation of that continent; and Mr. Wheeler's physical constitution soon proved to be wholly unsuited to the climate, and he is now in this country.

Progress has been made by the mission towards the interior, Mr Walker having formed a new station at Okâla, at least seventy miles up the river from the station first formed. This places him in the neighborhood of the Pangwes, a powerful and numerous people, who are pushing their settlements onward towards the ocean. Mr. Preston is at a new station not so far up, but he can see the hills now occupied by the Pangwes from an eminence near his abode. These brethren regard their stations as more healthful than the one near the coast; though that is believed to be much more favorable to health and life, than the one formerly occupied by the Board at Cape Palmas.

The mission church contains now more than twenty members, of whom several have been received within the year. Ten or twelve boarding-scholars, in the school at Baraka, were hopefully converted, during a season of unusual religious interest, when the power of the Holy Spirit was obviously felt.

Two schools have been sustained the past year; one a day school at Prince Glass's town, and the other, a mixed day and boarding-school at Baraka, about six or seven miles from the last named place. These schools appear to have been prosperous and promising, the one at Baraka especially having been visited, as already mentioned, by the special influences of the Holy Spirit.

During the latter part of the year there had been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. The congregations are stated to have been gradually increasing, and the attention given to the means of grace encouraging. Here, as in South Africa, the incipient triumphs of the cross have excited some opposition; but, on the whole, the history of this mission also for the past year has been encouraging, and serves to excite strong hopes that it is the design of God, ere long, greatly to bless the labors of his people in behalf of Africa.

Rev. Jacob Best sailed from New York on the third of November, to join this mission.

Greece.

(1 station; 1 missionary, and 1 female assistant missionary.)

Mr. King has not been molested during the past year, though he has again commenced preaching in his chapel and has distributed religious books as formerly. A few young men who attend his ministrations, are in an inquiring state of mind. In one of his most recent letters he says, "I have, every Sunday afternoon, at five o'clock, a Greek prayer-meeting, in which two Greeks habitually take a part, reading the Scriptures, and offering an extempore prayer. I consider them brethren in Christ, of whose spirit they seem to have received, and who mourn over the moral desolations around us." He is decided in the opinion, that the mission should be continued. His most active and reckless persecutor, and the author of the slanders noted in the report of 1848, has fallen into discredit with his countrymen, in consequence of recent literary impositions upon them.

The Jews.

(2 stations; 2 missionaries, and 3 female assistant missionaries;—total, 5.)

For seventeen years Mr. Schauffler has been devoted to labors for the Jews, residing at Constantinople. As one most important result of these labors, the Scriptures of the Old Testament have been given to the Sefardee, or Spanish Jews, in the Hebrew-Spanish language, their vernacular tongue; and Mr. Schauffler is now engaged, with a German associate who resides at Berlin, in bestowing a similar blessing on the Ashkenazee, or German Jews.

On the third of January last, Rev. Eliphal Maynard and Rev. Edward M. Dodd, with their wives, sailed from Boston to form a new station at Salonica; that centre of Jewish learning and influence. They reached Salonica on the 2d of April, and had been much encouraged by the appearance of the field, and much interested in their work. But in the mysterious providence of God, the mission has been already called to severe affliction in the removal of Mr. Maynard by death. As the result of exposure which more experience in the climate would probably have prevented, he was attacked with inflammation of the head on the 1st of September, and died on the 14th of the same month.

The general principles and plan of this mission are the same, substantially, which have been so successfully followed out in the mission to the Armenian people. Two or three additional missionaries ought to be sent in the course of the present year.

Armenians.

(7 stations and 2 out-stations; 19 missionaries, 20 female assistant missionaries, 5 native pastors, 1 licensed native preacher, and 16 native assistants;—total, 61.

The past year has been comparatively one of peace in this mission. The evangelical Armenians generally through the empire are now recognized, by the local governors, as a separate community. The churches have consequently had rest; though individuals sometimes suffer illegally, and oftener endure suffering which the law will not reach, through the ingenious cruelty of enemies. The churches are now seven in number,—at Constantinople, Nicomedia, Adabazar, Trebizond, Erzeroom, Aintab and Broosa. At the time of making up the last report, these churches contained two hundred and fifteen members. Since that time seven have been reported as added to the church at Constantinople. Since the last annual survey of the missions one more native pastor has been ordained, making the whole number five; and a member of the theological school has been licensed as a preacher. The most gratifying progress has been made by the mission, in determining and stating to the newly formed Protestant churches their duty as to the support of their own native pastors.

The valuable building at Bebek, occupied by the seminary, has necessarily and very seasonably become the property of the Board; and the institution itself becomes more and more suited to the spiritual exigencies of the new evangelical community. It now contains twenty-three pupils. Near the close of the year 1848, the seminary was visited by a special divine influence, and all the pupils not previously church members, except five in early youth, were hopefully converted. The standard of piety in the seminary was also manifestly raised. Several children of the missionaries were sharers in this work of grace.

Preaching tours, as usual, have been made by different members of the mission. The press has been usefully employed. A book of theology, prepared expressly for the evangelical Armenians, is in the press. A part of D'Aubigné's History of the Reformation has been published. The churches at Nicomedia and Adabazar flourish equally with the other churches, though no missionary has ever resided at those places; and it is thought that Trebizond may well be left, soon, to the native pastor and church of that city, with occasional visits from the mission. Perhaps Broosa may ere long be vacated in like manner. New stations are contemplated in the interior Mr. Schneider has removed from Broosa, and joined Doct. Smith at Aintab, where the reformation has assumed an aspect of peculiar promise. In every part of Asiatic Turkey, indeed, there is a religious movement among the Armenian people, and in every important town in the empire, where any number of Armenians reside, there are found at least one or two lovers of evangelical truth. It is evident that there is a spirit of inquiry awakened in Diarbekir, Oofa, Killis, Malatia, Moden, Kharpoot, Marash, Adana, Tarsus, Arabkir, and Kaisaria; towns of more or less importance in Asiatic Turkey; and a new impulse has been given to the work at most of the stations occupied by the mission.

Syria.

(4 stations and 2 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 5 native preachers;—total, 29.)

One new missionary has been added to this mission. Rev. W. Frederic Williams sailed from Boston on the 3d of January last, and arrived at Beirût in March. Mr. Calhoun went in the same vessel, with his wife, on his return to Syria. A new station has also been commenced, at Tripoli, by Messrs. Wilson and Foot. For some months a vigorous and persevering opposition prevented their obtaining houses in the city, but they succeeded in securing them in April. They have had the usual difficulties of a new station to contend with, besides being themselves but imperfectly acquainted with the language.

An outbreak of opposition has been experienced at Aleppo, which, however, has passed away; and it seems to be generally understood by the people that there is to be liberty of religious opinion at Aleppo as well as in other parts of Turkey, and that, sooner or later, a Protestant community will be organized there. The native brethren at Hasbeiya have been also called to meet a new and severe trial. A sentence of excommunication from the Patriarch was sent forth and read in all the Greek churches, not only in Hasbeiya, but in all that part of the country. The consequence was that, as most of the evangelical brethren were poor, and dependent upon their daily labor for their living, they were immediately thrown out of all productive employment, and reduced to the greatest distress. This they regarded as the severest trial through which they had been called to pass; but their faith, with a single exception, did not fail, and they are now enjoying entire religious liberty.

From Beirût accounts are of a cheering character. The truth seems evidently to be making progress there. The congregations have frequently, during the year, been larger than formerly; a very marked and solemn attention has been paid to the preaching of the word; and cases of open and full renunciation of the errors prevalent in the East have been more frequent than in former years.

In Syria, as well as among the Armenians and Nestorians, God seems to be raising up a number of very promising young men to preach the gospel to their countrymen, some of whom are now rendering important aid to the mission by missionary tours as well as in other ways. Mr. Thomson, after an absence of seventeen years, is now on a visit to this country, with the approbation of the Committee. Mr. Smith has begun a new translation of the Scriptures into Arabic. The printing during the year 1848 exceeded a million of pages. About four hundred pupils are under instruction; sixteen of these are in the seminary at Abeih. Eight new members were received into the church, which now numbers eighteen.

An important work is going on in Syria through the instrumentality of the missionaries of the Board. A change is coming over the minds of the people, which is preparing large numbers of them to listen candidly to the preaching of the gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking, in the gospel of Christ, that solid peace of mind, which their experience is teaching them can be found no where else. Surely it is a time for active effort and for fervent prayer, on the part of all who desire the coming of the kingdom of our Lord.

Nestorians.

(1 station; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 12 native helpers;—total, 27.)

Mr. Breath, with his wife, sailed on his return to this mission, on the 18th of June last. He was accompanied by Rev. George W. Coan, and Mrs. Sarah P. Coan, who go to join the mission. On the 15th of September they were all at Trebizond, in good health and spirits, expecting to leave on their journey to Oroomiah, on the 17th. Mr. Stoddard is still in this country, but hopes soon to return to his cherished field of labor.

The mission has had during the year, more than the usual prosperity. The persecuting career of Mar Shimon, the Patriarch, has been singularly arrested by Providence. The native helpers have been greatly quickened and emboldened in preaching the gospel. The revival of religion, which gladdened the missionaries in the early part of the year, has been described in previous numbers of the Herald. The two seminaries, as in the revival of 1846, were remarkably affected. It was felt in Degala, in Charbash, in Ardishai, in Vazerowa, and other villages, where large congregations listened solemnly to the preaching of the gospel. Neither the Patriarch nor his supporters dared openly to oppose a work, which so decidedly received the approval of the great body of the priests and people. His brother, a strong-minded man, was among the hopeful converts; as was also Malek Aga Beg, the most influential layman among the

Nestorians, and Mar Yohannan, the Bishop who, some years since, visited the United States. This revival, as described by the missionaries, must have had all the characteristics of the best revivals seen in our own country.

The two seminaries contain seventy pupils, and the thirty-three village schools about five hundred. The translation of the Old Testament into the modern Syriac has been completed.

The Koordish chieftains, who were so long the terror of Koordistan, have been carried captive to Constantinople, and the mountains are now under Turkish rule. This has opened them to the gospel; and Messrs. Perkins and Stocking made a preaching tour last spring, as far as Mosul, accompanied by some leading Nestorian ecclesiastics. A full report of this tour has just been received.—*Miss. Herald.*

AMERICAN MISSIONARY ASSOCIATION.

The report presented at the last annual meeting, states that the receipts for the year were $21,982.26. There are five missions connected with the Association, and ten stations. The number of churches is nine; of missionaries in the field eleven. The whole number laboring in all the departments of the society's missions is sixty-seven.

GENERAL BAPTIST MISSIONARY SOCIETY.

The missions of the above named society, are in Orissa and China. The last annual report presents many interesting and important facts. The extracts which follow are condensed from that portion of the report which refers to Orissa. The Chinese mission, though less extended and more recently established, is in a very encouraging state.

ORISSA.

Plan of missionary effort.

The brethren in Orissa make itineracy their chief work. They are thus enabled to visit all parts of the country repeatedly; following up impressions made, and coming in contact with a large portion of the numerous population. Some of the important places, as Poore, they visit three or four times a year. During the past year they undertook six or seven extensive tours in different directions, and in one case visited a part of the Hill country to which they had not previously gone. To say that they visited all the markets, numerous assemblies and festivals, and discussed, preached, and exhorted the heathen to repent, conveys but a feeble notice of their prolonged and indefatigable efforts.

Station at Berhampore.

Messrs. Stubbins and Wilkinson occupy this station assisted by three native ministers, Buamadab, Balage, and Sarti. As to the progress of Christianity; Mr. Wilkinson says, upon his return after an absence of a few years, "We find to our great joy the Christian community has very much increased. From what I now see of the progress of the gospel in contrast with what it was ten years ago, I am sure that a great work has been accomplished." The state of the church at Berhampore is encouraging. Four have been baptized during the year. Present number 44. A large additional number of children have been placed in the male and female asylums at this station, rescued from sacrifice in the Goomsur mountains. During one season the agency employed by the Indian Government saved two hundred and thirty-five intended victims. A regular course of instruction is pursued in these institutions, the design of which is to teach the children the truths of the bible, and to impart to them other useful knowledge.

One thousand three hundred and seven rupees have been contributed during the year.

Poore.

This place, though not regularly occupied as a missionary station, is thought to deserve mention. It remains what it has long been, the city where Satan's seat is. Efforts were made last year by one of the missionaries, assisted by two or three native ministers who visited Poore, to draw attention to the gospel; but without success, owing to the violence of the opposition: but another was better received at the time of the Rutt Jattra or Great Festival, laboring as he did among visitors from a distance, of whom there were some ninety or a hundred thousand who came to honor the hideous idol.

Piplee.

Piplee is midway between Cuttack and Poore. Within the past year a station has been commenced at this place. It is an extended and very important field. Messrs. Bailey and Miller were laboring at this station, and not without success.

Khunditta.

This station is much in need of a missionary. It deserves attention, having been a fruitful spot. Individuals who have been extensively useful as preach-

ers and teachers, were converted here. The present aspect of the station, though less promising, furnishes no occasion for discouragement.

Choga.

There is in this place an interesting native church. The labors here have been chiefly performed by two native preachers. The missionaries who have visited the place, speak most favorably of the progress of the good work. Thirteen have been baptized during the year. The present number is 50.

Cuttack.

This is the first station established by the society in Orissa. Tokens of the divine favor have not been withholden during the past year. The great work of the missionaries is preaching to the heathen. There is a mission chapel, in which there are stated religious services. The morning service is conducted by the native ministers. Ten have been baptized during the year. The present number is 141.

Here as well as at Berhampore there is a male and female asylum. The agent for the suppression of human sacrifices in the Khund district, has recently committed to the care of the superintendent forty-six boys and thirty-four girls, fifty of which were retained. Thirty were sent to the American missionary at Balasore. The number connected with the asylum is now about one hundred and twenty. Liberal contributions have been made to the support of the schools by friends in India.

Hindoo ministers.

The number of ordained native preachers in connection with the station is eleven; four have been recently appointed.

Orissa Mission Academy.

At this institution several young men have received advantages of instruction who are now preachers of the gospel. And several others are in a course of study.

Publications.

The mission press has not been idle. The continued and efficient aid of the Religious Tract Society is acknowledged. Also a donation of three hundred dollars from the American Tract Society. In addition to the issue of tracts a monthly publication has been commenced.

LONDON MISSIONARY SOCIETY.

FIFTY-FIFTH REPORT.

The report states that "the fields yielding the most ample returns are those which have received the largest amount of Christian culture. Where the proportion of laborers has been larger, as in the Isles of the Pacific and Southern Africa, the golden sheaves have been often reaped. But where it has been much less, as in India, a less harvest has been gathered."

The number of European missionaries sustained by the society is 171, of native agents about 700.

Receipts of the year 1848–9, were more than £64,508. 3*s*. 8*d*.

Their missions are in South Africa, Mauritius and Madagascar, China, India beyond the Ganges, Northern India, Southern India, South Seas, Demarara, Berbice, and Jamaica.—*Miss. Reg.*

AMERICAN BAPTIST MISSIONARY UNION.

LATEST INTELLIGENCE.

Bassa Mission.

Intelligence has been received from this mission to Nov. 2, at which time its affairs were in general prosperous. The native members of the church received last year, were well reported of. The schools at Bexley and Little Bassa were regularly maintained, the former numbering twenty-three pupils, under the care of Mr. Vonbrunn, and the latter sixteen, in charge of L. K. Crocker. Satisfactory accounts are given of these teachers and of others associated in the mission. Of the proficiency of the pupils a correspondent, belonging to another religious sect, reports very favorably; and also of the native converts, who "are adorning their profession and promise future usefulness."

We take the following from a letter of T. G. Clarke, one of the native assistant

teachers at Bexley, dated October 11. "Thanks to our Heavenly Father, that he hath raised up among us some of our own countrymen, who are able to declare his holy name among us, and faithfully warn us of our duty to God and to his blessed Son, Jesus Christ. Truly, Ethiopia has already commeneed to 'stretch forth her hands unto God;' the children of the forests, who knew nothing about God nor his holy Sabbath, do now regularly keep that day as the Lord requires of them,—going to church and listening to his words that He speaks through his ministering servants; especially through our brother Vonbrunn, who preaches to us from Sabbath to Sabbath. And not only this, but we have our prayer meeting every Wednesday night in the mission chapel; also a prayer meeting among ourselves every Monday night, and pour out our souls before our Saviour."

China.

Our last dates from Ningpo are in June. Mr. Goddard writes, "Our daily services at the chapel are interesting. There sometimes seems to be a degree of serious attention to the truths communicated, but at present there are no encouraging cases of inquiry. The convert last baptized appears well, and I trust will become useful. He is old, but seems interested and whole-hearted in his conversations with his countrymen. The school at the chapel goes on as usual."

THE MISSION PRESS.

We are in receipt, from time to time, of valuable works—translations, compends, vocabularies, grammars, et cet.—prepared and published in various languages by missionaries of the Union, of which occasional notices will not be unacceptable to our readers. The following works have mostly been laid before us within the last three months.

Works in Chinese.

The Gospel of Matthew; in Chinese, with Explanatory Notes. By William Dean. Printed at Hongkong: 1848. 360 pp. 8vo.

This is the second portion of an edition of the New Testament with Notes;—Acts with References having been previously prepared and printed. "We were induced to commence this work," said Mr. Dean in 1847, "chiefly on account of the extreme difficulty the Chinese have in understanding the Scriptures without explanations either written or oral, the last, of course, the best." "Put the Scriptures unexplained," writes the Hongkong mission, "into the hands of a Chinese, educated or uneducated, with the question, 'Understandest thou?' and the invariable reply will be, 'How can I, except some man should guide me?' It is thus with the commonest classics in their language. Hence it is that learned men among them have devoted their lives to preparing commentaries on the classics, in the colloquial style." This clause, "in the colloquial style," seems to imply that the commentaries are mainly designed to make intelligible unfamiliar words and phrases.

Acts of the Apostles, with Marginal References. Translated into Chinese, by William Dean. Printed at Hongkong: 1847. 146 pp. 8vo. The references constitute about one third of the volume, but in accordance with the title are strictly marginal.

A Chinese and English Vocabulary, in the Tiè-chiu dialect. By Josiah Goddard. Bangkok: Mission Press. 1847. 204 pp. 12mo.

The work was mainly prepared for the author's own convenience, and was designed "to embrace most of the words in common use, arranged according to their sounds and tones, with brief definitions," sufficing for the common purposes of the student. A larger dictionary should of course be at hand for difficult and important cases. This can hardly be expected except in the mandarin or court dialect. A good vocabulary, however, in each of the provincial dialects used by missionaries, with a larger dictionary in the court dialect, would save much time and labor.

The printing of the work appears well, though executed under great disadvantages, many new types having to be cut, and the *composition*, *imposing* and *registering*, &c., as well as the correction of the proofs, devolving almost exclusively upon the author.

An index of some fifty pages is to be added, the manuscript of which was in readiness prior to Mr. Goddard's departure from Bangkok.

In Assamese.

Grammatical Notices of the Asamese Language. By N. Brown. Sibsagor: Printed at the American Baptist Mission Press. 1848. 106 pp. 8vo., including an introduction on the origin of the language, and its orthography and pronunciation.

Mr. Brown dissents from the opinion of some, that the present language of Bengal is the parent of the Assamese; their similarity necessarily resulting from their common derivation from Sanskrit. "The Bengali alone excepted, the Assamese probably contains a greater proportion of Sanskrit derivatives than any other Indian tongue."

The author vindicates the use of a single *s* in *Asam* and *Asamese* on the ground that it is single in the original; as also by the usage of "the best authorities."

The Epistles of the New Testament, Sibsagor: Printed at the American Baptist Mission Press. For the American and Foreign Bible Society. 1848.

A second revised edition of the New Testament, 300 pp. 8vo. was prepared and partially printed in 1848, to be completed the following year; portions of the same meanwhile being separately struck off for immediate distribution. At our last dates, August, the printing of the New Testament was in progress, on the completion of which Mr. Brown would immediately commence the translating of the Old Testament.

Dialogue between a Mother and Daughter: translated into Assamese. By Mrs. J. W. Barker. Sibsagor: Baptist Mission Press. 1848.

History of Joseph.—Sibsagor, Assam. 2nd ed. 2000 copies. Printed as above. 1848.

In Burmese.

A Dictionary English and Burmese. By A. Judson. Maulmain: American Baptist Mission Press. Thos. S. Ranney. 1849.

The first two *forms* of the First Part.

In a note accompanying the specimen, Dr. Judson says: "The work will make a quarto volume of about six hundred pages. We are printing a small edition of three hundred copies only. When the Burmese and English part is completed, and the first part revised, we shall probably issue a much larger edition of both parts, in two volumes quarto."

An Introduction to Plane Trigonometry, including the usual tables. By L. Stilson. 1st Burmese edition, 500. Maulmain: American Baptist Mission Press. Thos. S. Ranney, printer. In two parts 4to. 1845–7.

The work was designed to be chiefly of a practical nature, so as to be used with advantage in the vernacular schools.

Notices of other publications must be deferred.

DONATIONS.

RECEIVED IN DECEMBER.

Maine.

Damariscotta Asso., B. Plummer tr., viz. Woolwich, ch. 8.31; Waldoboro', ch. 20; Gardnerville, ch. 2,	$30.31	
Cumberland Associa., J. Chandler tr., viz. Brunswick, 1st ch., Capt Sherwood 5; do., Vill. ch., 10; Mrs. O'Brien 2;	17.00	
Washington Asso., Wm. Brown tr., viz. Coll. 9.80; Machias Port, ch. 2; Lydia Leighton 3; Julia Johnson 1; Mrs. J. Small 1; J. Willie 50 cts.; E. Leighton 50 c.; E. Merrill 25 c.; O. Godfrey 25 c.; Cherryfield, ch. 8.12; East Harrington, ch. 1.90; Addison, 1st ch. 1; do. 2d ch. 6; Melbridge, ch. 5;	40.32	
Lincoln Asso., A. Perkins tr., viz. East Thomaston, ch., J. Wakefield 10; V. Wakefield 50 c.; Thos. Hicks 5; S. Thomaston, ch. 10; Thomaston, 30; St. George, 1st ch. 10;	65.50	
Kennebec Asso., Mr. Turner tr., viz. Sidney, ch. 6; Bloomfield, 2d ch. 3; Augusta, 1st ch. 20,	29.00	
Waldo Asso., D. Merrill tr., viz. China, ch.	20.00	
per Rev. J. Wilson, agent,	202.13	
Wiscasset, John Sylvester	5.00	
		207.13

New Hampshire.

New Hampton Young Ladies Lit. Miss. Soc. of Fem. Seminary, M. F. Loring sec., for sup. of Susan Colby, an Assamese child, under the care of Mrs. Brown,	25.00

Vermont.

Charlotte, "Char" 50.00

Massachusetts.

Lawrence, Isaac Fletcher 20.00
Charlestown, 1st ch. and soc., J. Carter tr., to cons. George C. Goodwin L. M., 103.00
West Cambridge, ch. and soc. 25.00
Worcester, 1st ch. 23; Lovina Congdon 5; E. B. Wetmore tr., 28.00
Boston, 1st ch. 100; Bowdoin Sq. Board Benev. Operations, Wm. C. Reed tr., 100; Baldwin Place Sab. sch., J. Sawyer tr., 11.26 211.26
387.26

Connecticut.

Fairfield County Asso., Thomas Ambler tr., viz. Norwalk, ch. 50; Stratfield, ch., H. A. Seeley 1.50; J. Platt 2; A. Platt 3; W. S. Wilson 1; Mrs. F. Wilson 75 cts.; S. O. Seeley 2; N. C. Wheeler 50 cts.; Mrs. Hopkins 2; Brookfield, ch. 2.47: Stepney, ch. 29.87; Newtown, ch. 6.82, to cons. Rev. William Denison L. M.; Danbury, W. Montgomery, to cons. Mrs. Susan H. Montgomery L. M. 100; per Rev. J. F. Wilcox, agent, 201.91

New York.

Hamilton, Sab. sch., M. Weed tr., for sup. of Monroe B. Weed in Assam Orphan Sch., 12.00
Stillwater, Ephraim Newland, to cons. himself L. M., 100; Bridgewater, ch. 4.75; Cherry Valley, Philanda Graham 1; Gilbertsville, ch. 10.22; Louisville, ch. 9.75; Danube, Maria Houston 9.40; Franklin, Noah O. Case 3; Meredith, Solomon Houghtailing 1; Sydney Webster and wife 75 cents; W. Meredith. Milton Bostwick 5; Lucinda Bostwick 20; Franklin, ch. 6.84; John Bissell 1; Otsego, Sally Newland 1; Emily Newland 25 cts.; Sally Blakely 1; Milford, 2d ch. 1.08; Maryland, ch. 28.53; West Worcester, ch. 15.64; Richmondville, Artemas Babcock 1; L. N. Dibble 50 cts.; James Boughton 50 cts.; Nassau, 1 ch. 6.37; per Rev. O. Dodge, agent, 228.58
Harmony Asso., J. B. Burrows tr., 12.28
St. Lawrence Miss. Conv., J. Waid tr., 87; Ogdensburg, 1st ch. 14; to cons. Rev. J. N. Webb L. M., 101.00
353.86

New Jersey.

Sculltown, Jacob Banks 50.00
Northfield, Mrs. Gould, per. Rev. J. F. Wilcox, agent, 1.00
Newark, 1st ch. Fem. Miss. Soc., per Rev. J. M. Haswell, agent, 18.88
69.88

Pennsylvania.

Chester Upland, John P. Crozer, for the ed. of James Tripp and Lucien D. Hayden, two Assamese lads, 50.00
Philadelphia, Ladies in Spruce st. ch., for sup. of a child in Assam Orphan School named Sarah E. Kempton, 25.00
West Philadelphia, 1st ch., Youths Miss. Soc. of Sabbath School, of which $50 is to sup. two lads in Assam Orphan School, and to cons. Charles B. Keen L. M., 100.00
Philadelphia, Mrs. Hannah Rawlings, for Karen and Siam Missions, 5; Adam Steinmets 20, 25.00
C. U. Asso., C. H. Anner tr., viz., Vincent, ch. 26.42; Phœnixville, ch. 2.80; Frankford, ch. 14; Fem. Miss. Soc. and Sab. sch., for Burman Miss., 20.20, 63.42
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Duncansville, ch. 5.18; Hollidaysburg, church 3.89; New Britain, ch. 13; Passyunk, ch., Sab. sch. 10.18; Holmesburg, ch., Infant Sab. sch., for Burman tracts, 3.50, 35.75
per Rev. B. R. Loxley, 183.48
Roxborough, Fem. Miss. Soc., Mrs. J. H. Hoffman tr., 30.00
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Ohio.

Dayton, Master and Miss Gorham 1.00
Hamilton, ch. 22.27; Sab. sch. 8, 30.77
31.77

Indiana.

Madison, S. Gillet 5; North Madison, "a few friends" 4.05, 9.05

Michigan.

Ottawa, sundry members of the Ottawa Colony 5.32

$1682 16

Legacies.

Wilmington, Del., Susanna Bouldin, per Joseph Griffith, executor, for Indian Miss., 300.00
Providence, R. I., Nicholas Brown, per W. D. Ticknor, treas. of Mass. Bap. State Conv., 200.00 500.00

$2182.16

Total from April 1 to Dec. 31, $38,851.16

"Des Moines Asso., Ill.," in the Dec. No. of the Magazine should be Des Moines, Iowa.

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